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USE OF TRAINED INTELLIGENCE ANALYSTS

SOURCE Chinese Communist document, A General Survey of the Ko-loo-hui and the Ch'ing-pang, Northwest Research Society, 1941; Japanese document, A History of Chinese Secret Societies, South Manchuria Railway, 1926 (apparently a translation of a Chinese-language document of the same title by Hirayama Katsaichi, Commercial Press of Shanghai, 1912, re. dated 1935). (Translation specifically requested.)

THE KO-LAO-HUI

Except where otherwise indicated, the accounts of the history and former organization and terminology are translated from A General Survey of the Ho-lao-hui and the Ch'ing-pang. Details of modern organization and terminology are from A History of Chinese Secret Societies.

I. HISTORICAL SKETCH OF THE KO-LAO-HUI

A. Early Letters and Activities

The Ko-lao-hui (TW: literally, Society of Elder Brothers) is one of the oldest and most widespread of secret societies in China. (In the south it is also called the Kung-men-hui or Kung-pang.) It had its origin sometime between 1662 and 1796, although according to tradition it was during the decline of the Ming Dynasty (prior to 1644) that Ku T'ing-lin and others organized the society.

The history and organization of the Ko-lao-hui show that it was principally composed of bankrupt farmers, poor people, manual laborers, vagabonds, and the proletariat. Its leaders were made up of the learned elements and the landholding class opposed to the Manchus. Its birth and history during the 200 and more years of the Manchu reign are closely associated with movements against the Manchus. When the Manchus came into power, they began to practice all forms of barbarous racial oppression and cruel fleecing.

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increasing the misery of the farmers, poor people, and manual laborers and thereby arousing the anger of the people of all classes who cherished humanitarian ideals.

Following the decline of the Ming Dynasty, opposition to the Manchu reign began when Cheng Ch'eng-kung, Sun K'o-wang and others assembled in a small section of southeast China to activate militarized resistance. This military opposition met complete defeat between the years 1662-1723.

When they could no longer rely on military might, these forces pursued their plans in regions where intense feeling against the Manchus existed among the lower classes. Therefore, Ku T'ing-lin, Huang Tsung-i, and others travelled far and wide, bent on spreading propaganda and instituting secret activities. Temples, monasteries, and nunneries became their organs. With their activities thus masked in Buddhism, they collected followers and developed power. (Disciples assembled at Shao-lin Monastery in Honan Province to conduct activities against the Manchus. Ku T'ing-lin made three visits to this monastery).

Another instrument used to further their purpose was the colonization of barren lands. Ku T'ing-lin, under this pretext, went to the Hu-lu-yu monastery in the northwestern part of Shansi. Followers congregated here to plan and conduct more activities. Tradition credits the number of followers as amounting to more than 100,000 in about 140 years up to the period of the Emperor Chia-ch'ing (1796-1821). When the Manchu court became aware of this, it set fire to the Hu-lu-yu monastery. Only a little over ten persons escaped. This small band sought refuge in Ningxia. A meeting place was established in the mountains. It is said to have been located on the present site of the northwestern meeting place.

Another means used to foster their activities was to avail themselves of irrigation improvements. Ku T'ing-lin effectively put into operation irrigation schemes at Hu-t'o-ho in northwestern Shansi where it is believed the Wu-t'ai-shan lodge is now located. Here he gathered his followers.

Military arts were practiced to increase their strength. Wang Kung-shan lodged in Wu-kung-shan, a part of T'ai-hang-shan, where he practiced boxing and fencing. The followers here numbered more than a thousand.

Banks were established for a dual purpose, to raise capital and funds and to serve as an organ for their activities. Po Ch'ing-chu, with more than 400,000 taels received from the very wealthy, set up banks in Shansi, Honan, and Anhwei.

From the efforts of such individuals who, in their attempts to defy the Manchus, went into agricultural areas to carry on concealed activities, there emerged numerous types of secret societies opposed to the government. Among these was the Ko-lao-hui.

Besides opposition to the Manchu administration, class economy was another basis for the creation of the Ko-lao-hui. The greatest portion of the society was composed of bankrupt farmers, poor people, manual laborers, loafers, and the proletariat in general. The attitude of these classes of people toward the prevailing situation and the demands of their livelihood could not help but foreshadow the eventual existence of the Ko-lao-hui. This society had chivalrous ideals. It advocated a redistribution of wealth to aid the needy. To promote these ideas the society employed such slogans as "Attack Wealth, Help the Poor," "Support and Rescue the Distressed," "Don't Harm Good Citizens," "Expel the Oppressive and Unprincipled Wealthy."

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This actually was one aspect of the class warfare conducted by the bankrupt farmers, manual laborers, and the poor to overcome oppression and fleecing. Slogans such as "Attack Wealth, Help the Poor," "Support and Rescue the Distressed," and "Mutual Aid" had some significance in increasing the benefits of the bankrupt and unemployed. They also played an important role in the ability of the Ko-lao-hui to lead the masses into joining forces with it and to develop and preserve it until the present.

However, since the higher leadership of the Ko-lao-hui was frequently in the hands of the propertied classes and their agents, the society could never maintain clearly defined aims along distinct class lines. Also, it was often used by those in control for their activities as a reactionary group opposed to revolution. This phenomenon has been expressed by a Communist spokesman as follows: "The loafers and propertyless class, one of the lowest and most extremely negative in the old society, were in certain areas led into the revolutionary movement of the proletariat. However, on the basis of this condition of their livelihood, they were comparatively easy to win over to the secret activities of the opposition." These then were the two primary characteristics of the Ko-lao-hui.

Historically, the Ko-lao-hui is the best known of all these secret societies. During the Ch'ien-lung era (1736-1796), it participated in movements such as the Chin-ch'uan Rebellion of 1778, and the Mohammedan Rebellion of 1784. During the Tao-kuang era (1821-1851) it took part in the Kweichow Uprising of 1827, the Szechwan Uprising of 1835, the T'ai-p'ing (Taiping) Rebellion of 1850-1864, and others.

[The following section is from A History of Chinese Secret Societies.]

During the T'ung-chih era (1862-1875), the T'ai-p'ing Rebellion was defeated. Li Hung-chang's brother returned to the capital from Kwangtung with a hundred merchandise-laden vessels. Sailing down the Hsiang River (in Hunan), he was interrupted by members of the Ko-lao-hui who plundered 80 of the vessels.

In 1891, there occurred the "Mason Case." Mason was a foreign customs agent whom a member of the Ko-lao-hui, Li Feng, had commissioned to purchase 30,000 taels worth of munitions. When the Ch'ing court heard of this, it arrested Mason and Li Feng. After 5 months imprisonment, Mason was deported to his native country. Li committed suicide in jail. This affair attracted international attention.

In 1892, four members of the Ko-lao-hui were caught at Li-ling, between the borders of Kiangsi and Hunan. Two were killed and the other two were imprisoned to await questioning. About a thousand members of the Ko-lao-hui stormed the jail, rescued the two men, and fled into the hills of Wu-t'ai Shan. Imperial troops were sent to recover them, but they had already scattered in all directions.

B. Activities during the Revolutionary Period, 1899-1927

In 1899, Pi Yung-men, together with seven chiefs of the Ko-lao-hui, arrived at Hongkong to discuss the organization of the Hsing-han-hui with leaders of the Hsing-chung-hui and the San-ho-hui. Sun Yat-sen was chosen as the leader. This was the beginning of the Ko-lao-hui's alliance with other revolutionary groups of the recent era.

In 1904, Ma Fu-i, chief of Ko-lao-hui, with Huang Hsing and others planned an alliance of the San-ho-hui, Ch'ing-peng, Pai-peng, etc., which was called the Hua-hsing-hui. Funds were accumulated to purchase military

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weapons for an uprising. Shortly thereafter, Lu Ya-fa started an uprising in Kwangsi. Liuchou was attacked and 5,000 weapons were seized. Lu and Ma entered into a secret alliance. Ma assembled 36 principal chiefs and 72 assistant chiefs at Liu-yang in August. They were assigned to lead troops in five different directions - north, south, east, west, and central. Their plans for a simultaneous uprising on 10 October leaked out. Ma was captured and beheaded outside the west gate of Liu-yang. Lu's troops in Kwangsi were also defeated.

In 1906, the miners of P'ing-hsiang in Kiangsi went on a strike. As most of these miners were members of Ko-lao-hui, the leaders formerly under Ma took advantage of the situation to stir things up. From P'ing-hsiang, they led successful attacks on Li-ling and Liu-yang in Hunan and advanced against Ch'ang-sha. Their proclamation read: "It is proper that we act in conformity with the will of Heaven to punish offenders, thus avenging the insults suffered by our ancestors," etc. They were challenged by imperial troops, but there were many among the latter who were sympathetic toward the rebels. Consequently, they fired into the air or discarded their rifles and fled. It was not easy to restore peace. It was only after the imperial troops were reinforced and engaged in more than 20 battles, that peace was achieved.

[End of excerpt from A History of Chinese Secret Societies.]

After the Ko-lao-hui began to collaborate with Sun Chung-shan and other recent revolutionary party members, its ideology gradually underwent an evolution, and at the time of the revolution of 1911, the Ko-lao-hui everywhere actively participated in the struggle to overthrow the Manchus.

After the accomplishment of the revolution of 1911, the Ko-lao-hui's original objective of overthrowing the Manchu government no longer existed. But the political oppression and economic hardships of the masses who made up the majority of the Ko-lao-hui continued. In many regions, the Ko-lao-hui was used largely for mercenary purposes by the militarists, the tyrannical gentry, and men mad with ambition. Among the militarists in the north, there were not a few who utilized the Ko-lao-hui as leaders of local bandits, thus raising their status in society. Hence, since 1912, with the militarists using the society and the increasing numbers of insolvent farmers and unemployed, the Ko-lao-hui experienced great activity in every province of the northwest. Among the local bandit groups in every province of the northwest there were none without an element of Ko-lao-hui members. There were also many Ko-lao-hui members in the numerous local armies. The Ko-lao-hui in the northwest remains a hidden latent force in society. In Kan-su, for example, it is said that the Ko-lao-hui there had more than six lodges and the number of members reached four to five hundred thousand. In Shensi, Suiyuan, Ningxia, and Tsinghai there exist Ko-lao-hui organizations and activities.

C. Activities during the Sino-Japanese War Period, 1937-1945

During this war (1937-1945), Ko-lao-hui has attracted still greater attention. First of all, the Japanese invaders and Chinese traitors were anxious to use the Ko-lao-hui as a means of destroying China's activities in the war of resistance. Secondly, the reactionary element also had plans to advance Ko-lao-hui activities. Their primary aim was to carry out the special activity of "Guarding against Communism" and "Turning back Communism." Because all those resisting the Japanese cannot remain indifferent to the problem, they should follow closely the Ko-lao-hui's positive participation in the war of resistance activities. In order to do this, it is first of all necessary to have a clear apprehension of what the Ko-lao-hui really is.

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II. ORGANIZATION OF THE KO-LAO-HUI

A. Early Organization

The Ko-lao-hui, being a product of feudalistic society, patterned its organization after the feudal clan system. It is divided, therefore, according to a complex system of ranks and grades. The two basic divisions are the "pei" and the "pu." The Ko-lao-hui is divided into ten pei, each having meeting-places (t'ang) of its own. The officers of each of these ten pei are divided into sixteen grades, pu, the "upper eight pu," also called "inner eight t'ang," and "lower eight pu," also called "outer eight t'ang." The upper eight pu have higher rank and authority than the lower eight pu. Each pei and each pu is represented by a code word. The various pei and pu rank, with respect to seniority and honor, in the order of their respective code words.

Following are the pei divisions with code word, and name of the t'ang.

Number	Code Word	Name of T'ang	Alternate Name
1	Wei	Hai-pei t'ang	Hai-hao (Western lodge)
2	Te	P'ing-p'ai t'ang	Tung-hao, or Te-tzu hao (Eastern lodge)
3	Fu	San-yuan-t'ang	
4	Chih	Sou-hai-t'ang	
5	Hsien	Wu-fu-t'ang	
6	Sung	Liu-wei-t'ang	
7	Fai	Ch'i-tzu-t'ang	
8	I (Yeh)	Pa-i-t'ang	
9	Chih	Chiu-chih-t'ang	
10	Mei	Shih-mei-t'ang	

Following are the numbers, code words, titles, and functions of the officers of the upper eight pu or inner eight t'ang.

Number	Code Word	Title	Function
1	Ch'ien	Chief (Cheng-lung-t'ou), also called Chairman Assistant Chief (Fu-lung-t'ou), also called Vice-Chairman	Highest administrative authority over all the affairs of a pei Assists the Chief
2	K'an	Registrar (Meng-cheng)	Presides over the examination, certification, and registration of members and of the society's statistics
3	Ken	Eighth Chief (Hsiang-chang), Marshal	Attends to all matters pertaining to incense worship
4	Chen	Second Chief (Tao-t'ang), or Scholar of the East Pavilion, or Assistant Minister (Tao-hsiang)	Assists the Eighth Chief; an adjutant
5	Sun, or Hsun	Third Chief (P'ei-t'ang), or Scholar of the West Pavilion, or Assistant Minister (Yu-hsiang)	Same as Second Chief

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| 6 | Li | Fourth Chief (Li-t'ang) or Comptroller | Handles funds, finances, rations, and military supplies |
| 7 | K'un | Seventh Chief (Chi-t'ang) or Executive | Presides over and inspects the internal administration of the various lodges |
| 8 | Tui | Fifth Chief (Hsing-t'ang) or Proctor | Investigates and judges insubordinate members. Executes regulations |

Following are number, code word, title and functions of the lower eight pu or outer eight t'ang.

- | | | | |
|---|-------|---|--|
| 1 | Hsiao | Confidant (Hein-i-ta-yeh), or Hein-fu | He is greatest in authority in the lower eight grades (pu); and is an officer having great power and influence in the Ko-lao-hui. Receives orders from the officers of the upper eight grades. Supervises the execution of these orders by the various lodges (wharves). When differences over orders occur, he has the right to discuss them with his superiors. He may solicit new members; and has general authority to promote, transfer, and expel members. |
| 2 | Ti | Second Chief (Lao-erh) | He impersonates the God of War, a function which no one else dares to usurp. At times of members' secret ceremonies, a virtuous and respected member is temporarily chosen to offer the incense. |
| 3 | Chung | Third Steward (Lao-san) of which there are three: <ol style="list-style-type: none"> 1. Red Cape Steward (P'ei-hung-tang-chia) 2. Flower-Decked Steward (Ch'a-nun-tang-chia) 3. Express Steward (Hwang-hou-tang-chia) | <p>Manages the internal affairs of military outposts, including rations, finances, etc.</p> <p>Conducts official inquiries into questions relating to rations, finances, and internal affairs.</p> <p>He is the highest in rank of the three stewards. He may substitute for the Confidant. He may also independently organize new lodges (chan, and t'ang); this is called "doing the work of his elder brothers."</p> |
| 4 | Hsin | Fifth Chief (Lao-wu) of which there are five: <ol style="list-style-type: none"> 1. Apprentice Banner Manager (Hsi-ch'i-kuan-shih) 2. Blue Banner Manager (Lan-ch'i-kuan-shih), also called "Consul" (ling-shih). 3. Black Banner Manager (Hei-ch'i-kuan-shih) | <p>Since this officer is just learning the duties of a manager or other officer, he carries no responsibilities.</p> <p>Assists the Red Banner Officer in leading mounted troops. Looks after men engaged in small matters of official business.</p> <p>Handles disciplinary matters; assists the Red Banner Officer in reception of visiting members.</p> |

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4 Hsin (Contd)

4. Red Banner Manager (Hung-ch'i-kuan-shih) Leads the mounted troops; and attends to the reception of visiting brothers.
5. True Seal Manager (Cheng-yin-kuan-shih) also called "True Seal Red Banner Big Manager" (Cheng-yin-hung-ch'i-ta-kuan-shih) or "General Manager" (teung li) He may sometimes be promoted to the title "Manager of the Five Poisons" (Wu-tu-kuan-shih). He attends to penalties and punishments, and is the most powerful of the five managers. These fifth-grade chiefs are also called the "Red Banner Big Superintendents" (Hung-chi-ta-tu-tu), or the "Red Banner Officers" (Hung-chi-kuan). They have great influence and authority in the Ko-lao-hui. They oversee thirty-six worshipful elder brothers on the upper level, and seventy-two worshipful younger brothers on the lower level. There is a saying, "If there are any questions about internal affairs ask the stewards (tang-chia), and if about external affairs ask the managers (kuan-shih)." For ordinary sessions, the managers lay aside their long garments and change their belts or sashes. When receiving new members, settling disputes, examining merits, issuing commands, one of the stewards (Wu-yeh-tang-chia) must be present. For formal meetings and incense ceremonies the presence of a quorum of four of the managers (kuan-shih) is required.
- 5 Li Sixth Chief (Lao-liu), with the additional designation of "Fu-lu" (denoting happiness and emoluments). Assists the fourth grade managers in managing affairs. In peace time, they train new members.
- 6 I Eighth Chief (Lao-pa), with the additional designation "Heun-shan" (guardian of the lodge) According to reports, this assignment of guarding the lodge is a dangerous one in which one frequently loses one's life. For this reason it is not held for a long period. New assignments to this function are made at ceremonial meetings.
- 7 Lien Ninth Chief (Lao-chiu), with the additional designation of "Chiang k'ou" (river mouth) Also assigned the responsibility of guarding the lodge, patrolling the approaches, and giving prompt notification of any trouble.
- 8 Ch'ih Yao-man" (One Whole). This grade includes all the ordinary members of the Ko-lao-hui. Alternate names for this grade are "Shih-p'ai" (Ten Ranks), "Shih-ko" (Ten Brothers), "Ta-i-ko" (Big Number One Brother), "Ei-lao-lao-yao" (Little Beginner), "Ta-lao-yao" (Great Beginner)

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There are no Fourth Chiefs (Lao-ssu) or Seventh Chiefs (Lao-ch'i) in the lower eight pu. According to tradition, at one time in the past occupants of these positions surrendered to the Manchus. Hence the titles have been considered in disgrace, and none are willing to assume them.

Ko-lao-hui members call themselves a "gang of rowdies." There are three kinds, the "pure, or clean rowdies" (ching-shui kuang-kun), also sometimes referred to as "worthy rowdies" (chia-chih kuang-kun). Of these and their doings there are records in the history of the Ko-lao-hui. Then there is the second kind called "dirty or vile rowdies," the disorderly element composed of thieves and bandits. The third kind are the "chuan-pan kuang-kun," or "chuan-ts'ai-t'ung-tzu" which alternate names denote those who have bought their way into the society. These members are scorned by the worthy members and of their doings no Ko-lao-hui records are kept. The foregoing explanations indicate the complexity of the internal distinctions of type, function, rank, and authority within the Ko-lao-hui organization.

The positions of Chief (Cheng-lung-t'ou) and Assistant Chief (Fu-lung-t'ou) are held by men selected from among the upper eight pu on account of their virtues and abilities. Officers of lower pu are promoted from time to time according to their rank and abilities.

The top chiefs of the Ko-lao-hui furthermore have advisors, also referred to as "four famous mountains," who help them in planning. These advisory positions cannot be held by members of the society; the advisors are engaged personally by the chiefs themselves.

In every area, the Ko-lao-hui has offices for the transaction of business, which are the lodges (shan-t'ang). There are also communication-liaison stations known as "kun-k'ou." According to regulations, a minor business office (hsiao-ma-t'ou) is established every 30 li, an intermediate business office (chung-ma-t'ou) every 70 li, and a major business office (ta-ma-t'ou) every 100 li. In each province there is a general management office (tsung-ma-t'ou).

The internal composition and functions of these offices are as follows:

1. General management office (shan-t'ang) is composed of members of every degree of the upper and lower eight pu. It is the central authority of the lodge.
2. Major business offices (ta-ma-t'ou) are composed of one member of the rank of Confidant, one Empress Steward (wang-hou-tang-chia), one or two other Stewards, two to four Red Banner Managers, three to four other Managers, and two or more from among the Guardians (Fu-liu).
3. Minor business offices, also called forwarding offices (t'ung-shih-ma-t'ou), are composed of one Red Banner Manager, one or two Blue Banner Managers, two or more Apprentice Banner Managers or assistant Guardians (Fu-liu). In addition, there are from three to five ordinary members who act as messengers.

B. Modern Organization of the Lung-bua Society (A Faction of the Ko-lao-hui)

1. The Civil and Military Government (Chün-cheng-sheng)
 - a. Office of Civil Affairs (Shu-mi-fu)
 - (1) Supreme Leader (Ta-chih-hui)
 - (2) First Assistant Leader (Tso-chih-hui)
 - (3) Second Assistant Leader (Yu-chih-hui)

In charge of obtaining provisions and purchasing arms and ammunition.

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- b. Office of Military Affairs (Tu-tu-fu)
- (1) Central Army Military Government (Chung-chün-tu-tu-fu)
 - (2) Front Army Military Government (Ch'ien-chün-tu-tu-fu)
 - (3) Rear Army Military Government (Hou-chün-tu-tu-fu)
 - (4) Left Army Military Government (Tso-chün-tu-tu-fu)
 - (5) Right Army Military Government (Yu-chün-tu-tu-fu)

Each of these military governments has a military governor (Ta-tu-tu) and two lieutenant governors (Tso-tu-tu and Yu-tu-tu). The military governor has the authority to issue orders to all members under his jurisdiction. A military governor must consult with and obtain the approval of the Office of Civil Affairs before he can raise an army, otherwise, the Office of Civil Affairs will not support or extend any aid to the military governor. The lieutenant governors assist the military governor and perform administrative duties. They act for the military governor in his absence.

Under each of the military governments are the following:
 Control Commissioner (T'ung-chih-shih)
 Military Commissioner (Cheng-chün-cheng-shih)
 Assistant Military Commissioner
 Associate Military Commissioner
 Chief Inspector (Cheng-hsün-ch'a-shih)
 Assistant Inspector

These officers receive certificates of appointment and orders from the military governors or lieutenant military governor.

Head Yeoman (Cheng-chia-shih) and Assistant Yeoman are the lowest ranks. They receive orders from the Control Commissioners and Military Commissioners. The number of offices from the lowest to that of the Control Commissioner is not set and may vary.

2. Old and New Organizational Names

The present organization of the Lung-hua Society is quite similar to the old organization of the Ko-lao-hui, but largely uses different terminology.

Old Terminology

Five Lodges (Wu-t'ang)
 Head Dragon (Ta-lung-t'ou)
 New Deputies (Hsin-fu)
 Steward (Tang-chia)
 Chief Red Banner Manager
 (Hung-ch'i-cheng-kuen-shih)
 Assistant Red Banner Manager
 Red Banner Manager without Portfolio
 (Pu-kuan-shih-ti-hung-ch'i)
 Guardian (Hsun-feng)
 Blue Banner Manager (Lan-ch'i-kuan-shih)
 Great Nine (Ta-chiu)
 Great Nine

New Terminology

Five Military Governments
 Military Governor
 Lieutenant Military Governors
 Control Commissioner
 Military Commissioner
 Assistant Military Commissioner
 Associate Military Commissioner
 Chief Inspector
 Assistant Inspector
 Head Yeoman
 Assistant Yeoman

3. Appointments and Transfers

Officials of the Office of Civil Affairs are familiar with the domestic situation and are qualified to act in the place of any officials in the Office of Military Affairs. This holds true for officials in the Office of Military Affairs since they understand the situation existing in foreign areas. Officials referred to here are those of the first three ranks only.

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As a general rule, officials of the Office of Civil Affairs may be appointed to such positions as Control Commissioner, Military Commissioner, Inspector, etc., of the Office of Military Affairs. Officials of the Office of Military Affairs may also be appointed to such positions in the Office of Civil Affairs as Chief or Assistant Chief of the Liaison Section (Lien-lo-pu), Chief or Assistant Chief of the Investigation Section (T'an-chen-pu), Transportation Commissioner (Chiao-t'ung-szu-ta-shih), Assistant Transportation Commissioner, Communications Commissioner (Pao-hsin-shih-ta-shih), and Assistant Communications Commissioner.

III. KNOWN LODGES OF THE KO-LAO-HUI

In the 18 provinces of China, there exist several hundred mountain lodges. Recently, since members of the revolutionary party joined their ranks, it was planned to put all these separate lodges under central control. Up to now, however, although their organization is the same, all these lodges have remained under local control. Below are some of the known lodges, with the names of their chiefs as of 1926.

<u>Location</u>	<u>Name of Lodge</u>	<u>Name of Chief</u>
Hunan	Chin-lung Shan	Yang Hung-chun
Kansu	Hu-hsing Shan	same
Hunan	T'ai-hua Shan	Heiao Sung-shan
Shanhai-kuan	Pao-hua Shan	same
Hunan	Chin-hua Shan	Liu Ch'uan-fu
Hunan	Ch'u-chin Shan	Ch'en Yao
Hunan	Chin-feng Shan	Hu Tso-ch'en
Hunan	T'ien-t'ai Shan	Hu Yun
Kansu	Hei-liang Shan	Ho Kuei-lin
Szechwan	O-mei Shan	Yen Ting-chang
Kwangtung	T'ien-pao Shan	Heiao Ch'ao-chu
Kiangsu	Tung-liang Shan	Li Yun-lung
Chekiang	Chung-nan Shan	Ho Pu-hung
Chekiang	Fei-hu Shan	Liu Chia-fu
Chekiang	Wan-yun Shan	Wang Chin-pao

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